

that both were led, from step to step in guilt and crime, till one strangely disappeared without the possibility of my knowing his fate. I will not attempt to describe my feelings. For many weeks my agonized parents watered their pillows with tears. Long days of sorrow and humiliation wrung my bosom with anguish, till a sovereign God appeared in mercy and restored my son—not from the depths of hell, as I feared, but from his secret hiding place. Overwhelmed with shame, remorse and guilt, we hope he has become a true penitent, and has enlisted under the banner of that King who holds the keys of death and hell."—*Ibid.*

BOSTON RECORDER.

FRIDAY, JULY 30, 1841.

POOR PREACHING.

It would be hazardous to deny that there is some such preaching. And we will not hold a shield over the head of that man, whose feeble faith, sloth or worldliness makes his preaching poor. We would use a rod rather, though we would be careful that that rod should be a twig broken from the tree of brotherly love.

But there are some causes of poor preaching not found in the preacher. 1. *A poor place of worship* is apt to make poor preaching. You cannot look round in some of the sanctuaries of the land without suffering a chill morally—and a chill physically, if you enter them between November and April. Broken panes of glass admit the winds of all denominations, and the conflict that ensues between them and the generators of caloric, if there are any, is like that of him that cometh against ten thousand with an army of twenty thousand. Some of these places of worship are enormously large in proportion to the congregation. The preacher must encounter a frightful number of empty pews in search of a hearer. Then there are large tracts of uninhabited territory in the galleries. Cheerless wastes they are to a preacher. There is the pulpit, too. Such is its height that the ascending preacher cannot but realize he is leaving the world otherwise than morally. It requires good nerves to keep from being dizzy. Then he must shout down to the regions below that the people may know there is somebody somewhere above them. The exterior of the house never had any acquaintance with a paint brush, and looks dark and gloomy, as if frowning at such neglect. Many a clap-board has long since ceased having any attachment to the sanctuary, and many a shingle has taken advantage of a fair wind to go in pursuit of the deserts. What wonder if you have poor preaching in such a sanctuary. This is but putting like and like together. The unhappy preacher studies his sermon with all the undesirable of his forlorn place of worship stalking like gloomy ghosts before him. What wonder if their foot prints are seen all over the sermon.

2. *Poor hours* make poor preaching. Some come lingering and late, as if it were a drudgery to come at all. Numbers stop about the church door to chat about every thing in the creation but religion, till the preacher's voice, commencing service, wakes them up to the fact that they are at the house of prayer, and not at the town house. Some seek the most comfortable place in pews studiously accommodated for repose, and in the very face and eyes of the preacher take their leave of him in the total unconsciousness of deep sleep. Some not disposed of as the last named, examine with curious eyes every visible object but the speaker, and show vast interest in the rattle of every passing wheel and the costume of every new comer. Some take their dogs with them to eke out a scanty congregation and to give the church officers a chance to exercise their powers in keeping them quiet. Now is there not some tendency in such things to make poor preaching; and would not a prompt and thorough going reform, that should reach every biped or quadruped of the congregation, have some influence in giving a new inspiration to the preacher?

3. *Poorly paid preaching* is likely to be poor preaching. It shrivels a man up terribly to be straitened about his temporal support. If he must move in the hamper of all sorts of shifts and expedients to make the ends of the year meet, he cannot sail freely and joyously forth on the great sea of truth. He can only play the puny part of creeping along shore. With this kind of care upon his shoulders, he cannot rise up to the stature and vigor of a giant. He is crippled and becomes a dwarf. His poor pay makes him feel poor. And it is in poverty of spirit that he undertakes a sermon. His thoughts will have a hue of poverty about them; chance if he does not write his sermon on poor paper, and with a poor pen, and move poorly, and with a sorrowful spirit, from the Alpha to the Omega of it. And then he feels poorly prepared for the pulpit, and what can the result be but poor preaching. Unloose this fettered bird, ye parishioners. Take the lead from his wings—the care from his heart—by promptly paying all arrears, and amply meeting all his wants. Give him the chance thus to spread his pinions, and see if his joyful and animated enterprise in his work does not stop the cry about poor preaching.

4. *The spiritual poverty* of the church is a fruitful source of poor preaching. Mind acts on mind. The glowing and animated minds of the saints are so many agents of powerful excitement to the preacher. Their prayerfulness, zeal, unity and fidelity lift his soul upward as on a rising and powerful tide. Their devotedness to God cheers his mind and rouses thoughts that breathe, and puts upon his lips words that burn. He must preach good sermons, for the goodness of the saints, enkindling his own, sets his soul on fire, and the sacred flame will be seen as he delivers the messages of the Lord.

The opposite course will be likely to secure an opposite result. A slothful, worldly, stupid church break down the spirits of a pastor. They fetter his ardent mind. They chill and cramp his enterprising spirit. A grand inspiration of preaching is gone. Great responsibility rests on those unfaithful saints. Such fallen disciples moreover, are often the first to raise the cry of poor preaching. The preaching may be spiritual, and searching and sanctifying, but their moral sensibilities have been benumbed by their worldliness. They are too insensible to divine things, to discern the value of the ministrations they enjoy. They grope, and stumble and cry, "darkness," though it is mid-day. The poverty is all in their own souls, and had they the spiritual and heavenly mind, the true meekness and docility of the gospel, their despised pastor's doctrine would "drop as the rain and distil like the dew."

Reader, do you think you have poor preaching in your place of worship? Will you not inquire whether there may not be causes of it which take from the preacher some at least, of the responsibility? Is there nothing in your place of worship, nothing in the deportment of the hearers—nothing in the preacher's support, or the state of the church,

that may have an unhappy influence on the preaching? May there not be something in the state of your own heart that has an important bearing on this subject? I do not say that any of these things, or all of them justify poor preaching. His is a fearful responsibility who suffers them to do it. But, in a matter of so much interest, it is of the utmost consequence that men be sure they bring the right criminal to justice.

AMERICAN BAPTIST MISSIONS.

ASSAM. Mr. Bronson has been compelled by ill health to leave his station on the Nagu Hills, greatly to the trial of his faith, and the regret of his newly formed heathen acquaintance there. Every thing bade fair for success—no obstacles were thrown in his way by government or people—and his heart had become deeply interested in their welfare, and they in his. But, he could not stand alone. He had not a solitary brother to help him. Strength failed him. It should never be forgotten that Christ sent out his disciples, two by two—His sister too, who had been but eight months on heathen ground, notwithstanding her vigorous constitution, sunk in her arms under the disease of the climate, and went home to Jesus triumphantly—leaving this beloved and affectionate brother to weep as Jesus wept.

THE KARENS. This mission needs additional strength—the field is white to the harvest, but the laborers are few. They are ready to faint in the way, because none come to their help. The boarding school flourishes. The translations are advancing. The converts are generally steadfast, firm and languishing for want of nourishment—too many of them are scattered as sheep having no shepherd. Famine was threatening the country; 20,000 buffaloes had died in three months, and the price of provisions had risen to three times their usual value.

BERNAN. The school at Amherst prospers—the pupils are from the first families in the place, and come regularly. It is hoped that many of them will become ministers—more useful than foreign missionaries can be. A recent convert of 35 years has been baptized—one of the first settlers of the town, a man of influence, and of considerable education for a native—of retentive memory, firm and unyielding in his character. Others are candidates for baptism, and give evidence of true conversion. Excursions into the country villages often bring to light individuals, who by reading the books distributed by the missionaries years ago, have been led to the knowledge of the truth.

SIAM. Mr. Slater finds much to encourage, and some things to try him on his tours of benevolence. These tours are frequent, and give opportunity for personal conversation with multitudes of all ranks, and the distribution of books, and rapid improvement in the knowledge of the language.

GERMANY. Mr. Oncken prosecutes his various labors with Apostolic zeal, and meets with encouragement as well as difficulties. The Rationalism of Germany stirs up his spirit as Paul's was stirred, by the idolatries of Athens. He is in journeys oft, and in perils every where—but holds on to the even tenor of his way, unmoved by any of those things that flesh and blood recoil from. He pleads for 40 or 50 missionaries or colporteurs—and, if he lives to plead, in his style of action for a few years, he will have them.

The receipts of the Board for April and May, were \$19,427.56—beside \$5000 from the Bible Society, and \$2,500 from the Tract Society.

MISSION CLAIMS.

"UPON THESE—UPON OUR BROTHERS—THE MEMBERS OF OUR CHURCHES, THE RESPONSIBILITY MUST REST."

These are the emphatic words of the Managers of the Baptist Board of Foreign Missions. They plead, that they do all they can—use all the funds entrusted to their care in the most economical and efficient manner possible, to carry out the great work of converting the world to Christ. Their plea is doubtless just. And God requires of them no more.

Their situation is an unenviable one. Yet it differs not essentially from that of most or all the Boards of our benevolent societies. All are embarrassed. All are perplexed—and if none of them are "cast down," it is no thanks to thousands on thousands in our churches, who have laid upon them burdens too grievous to be borne, while they touch them not with one of their fingers. The churches have not been left uninformed of the pressing exigencies of these Boards—not of the loud reiterated cries of missionaries for augmented means of accomplishing their object—not of the Macedonian call of millions, for help—not of the command of the Saviour, to give the gospel to every creature. Their duty is known to them; or if yet ignorant of it, that ignorance has no excuse.

But are there not means at command? Are there not resources within the bosom of the church, sufficiently ample to meet all the claims of the perishing nations, for Divine instruction? Who doubts it? It requires scarcely the shadow of self-denial—and not a particle of real sacrifice, to replenish every treasury of the Lord to an extent that within two years shall double the present number of missionaries, Bibles, Tracts and schools on heathen ground. And why is it not done? Why are the managers of these Boards carrying their heads bowed like the bulrush from day to day, and their hearts like stones in their bosoms, heavy with sadness? We pity them. We would help them. And at any rate, ever will say to them, brethren, be of good courage—the Lord is with you—and if he reduce your army like Gideon's, to 300 men, he will yet give you the victory, if you "go forward." And we would say the same to the missionaries abroad—they shall not labor in vain—their reward shall not fail—the crown shall rest on their heads, and they shall be glorious in the eyes of the Lord. But not so can we speak, to those who are standing all the day idle, under the walls and hedges of the Lord's vineyard. He commands them to enter and work—to gain the silver and the gold which are his, and then to give them freely and without grudging, where they are needed. And if they disobey, shame and mortification await them. The responsibility is on them. They cannot throw it off. And it is at the peril of being bound, hand and foot, and cast into outer darkness, that they hold back, and wait God claims of them.

PRESBYTERIAN FOREIGN MISSIONS.

ALLAHABAD. Mr. Wilson has organized a native church, and 13 persons surrounded the table of the Lord at the first Communion. In the evening of the same day he baptized 18 boys, belonging to the Boys' school; on a former occasion, the rest of 80 to 100 persons compose the regular Sabbath Congregation.

SARASWATI. Mr. Caldwell writes, that all the buildings are finished—that Mr. Craig has opened the English school again with brightening prospects, and that the people are becoming much better disposed than formerly; opposition subsiding.

BANKOK. Rev. W. P. Buel reached this city in Sept. last, and was cordially welcomed by the missionaries of the American Baptist Board and of the A. B. C. F. M. It is yet uncertain whether the government will at once permit the establishment of a new station up the country, as had been anticipated. The troubles between Great Britain and China interpose serious difficulties. The American missionaries now number twenty-two in all, and reinforcements are expected shortly to each of the three missions. The Chinese, who form one large proportion of the population, are objects of special interest, and each Board has one Chinese missionary.

CALCUTTA. The Board are prevented from establishing a mission in this city of Polah, only by the want of means. Within 20 miles of the centre of that city there is a population of 2,000,000, and in the city itself from 600,000 to 800,000, collected from almost every Asiatic tribe.

A reinforcement of the India missions, will sail for Calcutta, D. V. about the 1st of August.

PRESBYTERIAN BOARD OF MISSIONS. (Foreign.)

—The Presbyterian church has now under her care in the foreign field, 57 laborers, sent from her own bosom; 23 of them are ministers of the Gospel. She has also eight native assistants. The mission stations are established in five different heathen nations, and printing presses, schools, and infant churches are in operation in all of them. The receipts of the Board the last year, including balances, legacies, &c. were \$67,081.58. Expenditures, less by 76.06. Of the expenditures, \$11,350.33 were for agencies, salaries of officers, Printing, and Miscellaneous. This was doubtless necessary—but it is to be lamented that one sixth of the funds of the Board must thus be expended.

GENERAL ASSEMBLY OF MISSIONS. (Home.)

—The last year 272 missionaries were employed, in not less than 700 Congregations and Missionary districts, scattered over twenty-three of our States and Territories. The missionaries report more than 20,000 church members within the fields of their labor, of which 1800 have been added during the year, on examination, and 1300 on certificate. 50 new churches have been organized, and more than 60 houses of worship erected. Of Sabbath Schools there are 500, with 3000 teachers, and more than 20,000 scholars. 300 Bible and Catechetical classes have been reported, with more than 6000 learners. Family visitation, after the good old custom has been extended to more than 20,000 families. The spirit of benevolence has been widely awakened by the missionaries, and the Monthly Concert as far as practicable observed, and the cause of Temperance promoted. Revivals are reported in several of the churches, characterized by deep and silent solemnity; and in the absence of a revival spirit, the word preached has been listened to with attention and interest.

TEACHER'S SEMINARY, ANDOVER.

This Institution, designed to afford the means of a thorough scientific and practical education preparatory to the profession of Teaching, and the various departments of business, was opened in 1830. Large appropriations have been made by the Trustees to increase its advantages, and diminish the expenses of the students. A substantial stone building has been provided, large enough for the accommodation of 200 students. A boarding house also, and a farm under good cultivation, and six other buildings large enough to accommodate from 70 to 100 students have been supplied. The Institution possesses a sufficient philosophical apparatus, an extensive cabinet of minerals, illustrative drawings, and a library of 850 volumes, open to all the members.

The prescribed course of study occupies three years, and is much like that of the Colleges, excepting the ancient languages. Beside the regular recitations, courses of scientific lectures are given—weekly exercises are held in composition and declamation. Sacred music is taught. Familiar lectures are given on the subject of teaching—and arrangements have been made for instruction in scientific and practical agriculture. The object is, to furnish a thorough course of mental discipline, by pursuing, in addition to the common branches of study, Natural History, Physiology, Botany, Chemistry, Mineralogy and Geology; Mathematics, Natural, Mental, and Moral Philosophy, Political Economy, &c. The experiment of sustaining a school of this elevated character has proved eminently successful. More than a thousand students, from more than 20 different states and provinces, have availed themselves of its advantages to a greater or less extent.

A preparatory department, or model school is established in connection with the Institution, for lads from eight to fourteen years of age—this, though taught by a separate instructor, is under the general supervision of the Principal. Board in the boarding establishment is usually from \$1 to \$1.40, never more than \$1.50. Tuition, \$22 per annum, in the senior department. The character of the Institution is decidedly religious, and such as commands it to the entire confidence of community.

The instructors, are, Rev. Lyman Colman, M. A. Principal; Alonzo Gray, M. A.; Wm H. Wells, James B. Richards, and Horatio Merrill.

The graduating class has eight members. The Senior class, for the ensuing year, 16; Middle class, 21; Junior class and General department, 74; Preparatory department, 48—Total 167.

The Hon. Samuel Hubbard, L. L. D. is President of the Board of Trustees, and eleven other gentlemen of high character are associated with him—Were the superior advantages of this Seminary more extensively known, and justly appreciated, its halls and other apartments would be more crowded.

PROTESTANT SOCIETIES.

It may not be generally known, that there are two Protestant Societies in New York—one the "American Protestant Reformation Society," established several years ago—the other the "American Protestant Union" instituted in May last. The Rev. Alonzo Welton who was formerly an Agent of the first Society, is now Agent for the latter one, and has recently been in Boston soliciting donations for the promotion of its objects. Since Mr. Welton's return to New York, the Secretary of that Society has sent us an account of its organization, with a request that we would publish it—it is as follows:—

AMERICAN PROTESTANT UNION.—At a meeting of citizens held on Wednesday evening, the 20th inst., in the Methodist church in Greene street, for the purpose of forming an Association, or general union of Protestants opposed to the perversion of the Common School Fund to sectarian purposes; the subjugation of our country to the control of the Pope of Rome and his adherents, and for the preservation of civil and religious institutions.

S. F. B. Morse was called to the chair, and Elias Nissen appointed Secretary.

It was on motion resolved unanimously, That we form ourselves into a National Defensive Society, and call on Protestants of all and every denomination of Christians, together with the friends of our institutions generally, to aid, assist, and confirm us in this confederation for our common welfare.

Resolved, unanimously, That this Association shall be styled and known by the name of the "American Protestant Union." The object of which shall be to preserve for ourselves, and secure to posterity the religious, civil, and political principles of our country, according to the spirit of our ancestors, as embodied and set forth in the Declaration of Independence, and the Federal Constitution.

After the reading of letters from several gentlemen apologizing for their necessary absence, but approving of the design, the meeting proceeded to adopt a Constitution, and elected the following officers for the ensuing year.

S. F. B. Morse, President.
Vice Presidents.
Dr. T. E. Bond, Sen., Charles W. Houghton,
Henry F. Talmage, Jesse Odell,
Rev. E. Mason, Horace Holden,
Wm. E. Thompson, Treasurer.
Elias Nissen, Rec. Sec.
L. D. Chapin, Cor. Sec.

Directors.
Isaac P. Whitehead,
F. Davis Allen,
Dr. Galen Carter,
E. C. Gray,
John Harper,
Geo. B. Alvord,
D. G. Taylor,
John Redfield,
Rev. J. Lindsey,
Rev. E. Hatfield,
Rev. John Crawford,
Henry Adrians,
Rev. S. D. Burchard,
May 25th, 1841.

NEW PUBLICATIONS.

THE AMERICAN ECLECTIC. July, Vol. II, No. 4. Boston: Whipple & Dunell.

The first article, on "Hallam's Introduction to the Literature of Europe" is selected from the British and Foreign Review, and contains the best analysis of the work which has appeared. "Few works, in any language," say the Editors, "are so worthy of careful review and commendation."

Article II, on the "union, commercial, social and legislative, between England and Ireland," is from the Colonial Magazine, and is drawn out by the attempt now making for a repeal of the Legislative Union—the writer aiming to refute the allegation, that the commerce of Ireland has been ruined by the Union of 1800, which annexed the legislature of Ireland to the Imperial Parliament. He exposes the events which led to that union, and furnishes statistics of the commerce of Ireland, at different periods before and after the Union.

Art. III, is upon the literature of Ancient Greece, from the London Eclectic Review. The work reviewed, is the first volume of Prof. Muller's "History of the literature of Ancient Greece," and the Reviewer carries a masterly pen.

Art. IV, is a continuation from the last No. of the views taken of "the Emperor Nicholas and the present government of Russia," by the "British and Foreign Review." So gloomy a picture of the vast empire of Russia cannot be contemplated without most painful emotions—nor for the credit of human nature, or the safety of our own possessions, are we disposed to yield implicit credence to all the allegations of the Reviewer, however substantiated by plausible and pious documentary evidence.

Art. V, from the London Quarterly Review, gives us the "Inedited Memoirs of a Russian Minister of State"—or rather, as the editor corrects the title, "Memoirs—by the Russian Minister of State"—he being the author, not the subject of the memoirs. Admiral Chichagoff is the author, and has given here a rapid glance at some of the causes and reasons of the present mysterious state of things in Russia. The picture he draws of his country and its government affords little if any relief to the heart pained by the revolting details of the preceding article.

Art. VI, "Moses and the Geologists," from the Monthly Review, is but a brief but instructive production, furnishing an outline of the arguments on either side of the question, as to the consistency of geological facts with the Mosaic account of the Creation and Deluge, and stating the points of objection to the modern claims of geology.

Art. VII, is entitled, "Scottish Ecclesiastical Affairs—the Kirk and the Courts," and is taken from the London Eclectic. It gives a brief but uncontroverted statement of the history of the controversy now raging between the kirk and the civil courts of Scotland,—on the subject of patronage—a controversy with which we are concerned only as the sworn friends of religious and civil liberty alike, over the world.

Art. VIII, discusses the subject of Cold—its nature and phenomena; and is selected from the Polytechnic Journal—rich in facts, mostly well authenticated.

Art. IX, Origin, Progress and Decline of Icelandic historical literature—Part II, translated by G. P. Marsh, Esq. chiefly interesting to antiquarians and romance readers.

Art. X, "Homer and his Philosophy," is an able translation by the Junior Editor, from one of the French Reviews, and will yield high gratification to literary taste.

The four succeeding articles are—Review of Reviews—Recent discoveries in science and the arts—Bibliographical Notices—Select list of recent publications.

CAUSES OF THE DECLINE OF DOCTRINAL PREACHING.

Thus the Rev. Mr. Cooke entitles his sermon, preached before the Pastoral Association of Mass. May 25, 1841. Having been prevented from hearing it by uncontrollable circumstances, and not meeting with it till now from the press, we seated ourselves for its perusal, with as much of the coolness of the author as we could command, with our different temperament, and July atmosphere. And from all we had heard, pro and con, from various quarters, of the merits and demerits of the sermon, it had become quite a settled matter with us, that to do any sort of justice to the community, on our editorial bench, we must turn up our sleeves, and with the knife, and prepare for the solemn execution of a cold blooded assassin of his brethren. But luckily for ourselves at least, no such dire necessity is laid on us. Instead of laying violent hands on the offender, as he himself has often done on flagrant criminals, we are rather disposed to say, "Well done, brother Cooke!"—and to believe that the Judge of all, will pronounce the same sentence. Sentences there are which we would perhaps have omitted—or expressions that might have been softened without loss to his argument, and with advantage to his object. But, every man to his own taste. We love the frankness that bolts out the truth without fear, and admire also, the tenderness that sympathizes with the sufferer under the knife. If he labors under misapprehensions as to the character of the current literature of the day—or, as to the incidental evils of our Theological Seminaries—or, as to the lately popular measures for promoting revivals, let him be set right—and in setting him right, probably the two-thirds of his brethren in the State, who sympathize with him, will be set right also. It cannot be disguised, and it ought to be told, till believed in the right quarters, that there are serious alarms extensively felt, as to the ultimate results of the present system of theological instruction, on the spiritual interests of Zion;—not that there is any want of confidence in the talents and piety of our Theological professors from it; but there is a deep and growing conviction, whether true or false, that while the mind,

the annie, and the cummin, are fully tithed, the weightier matters of "doctrinal Theology" are injudiciously neglected. If the impression be a false one, it can easily be corrected—and if true, the source of it ought to be reached. Nor is it kind to impute such an impression to sheer ignorance, nor to burning jealousy, much less to malicious intent. Theological Seminaries, Sabbath schools, Revivals, and religious literature have no warmer friends nor more steadfast supporters, than in the large class of ministers who sympathize with Mr. Cooke. They rebuke, because they love—they chasten, that they may save—they pull out of the fire, because they have compassion, and have even the garment spotted by the flesh. It has been suggested, that the sermon would be reviewed by some who thought it exceptional. We wish it might be so. A thorough and dispassionate discussion of points so intimately connected with Zion's prosperity, could not fail to do good, and unite the hearts of brethren more firmly. We ought to add that Perkins & Marvin are the publishers of the sermon.

THE "NEW ENGLAND PURITAN."

This our fellow laborer in the cause of Puritanism, has now enlarged its name, the size of its sheet, and perhaps somewhat the amount of its matter, certainly, a portion of its type. It has also two proprietors, three editors, and a goodly number of correspondents. We welcome it most cordially to the field of our common labors, and wish it good success in defending truth against error, whether in matters of doctrine, and discipline, or godliness and morality. It has planted itself by our side without consulting us indeed, as it had a perfect right to do—and the fair inference is that our humble labors have not met, either in amount or quality, the wishes of some of our Christian friends. That our imperfections are many, we know full well, and deeply lament; but forgetting the things that are behind, we still press toward the mark, for the prize of public approbation—and are resolved that no effort on our part shall be wanting, and no expense spared, to render the RECORDER what it ought to be, what its friends wish it to be, and what it has always been our aim to make it. It is possible, that we shall not coincide in opinion on all matters with our brethren of the Puritan, or their correspondents—but aiming to "hold the truth in love," we shall not fail, intentionally, to exhibit always that Christian courtesy which should characterize those laboring in a common vocation.

We do not think it necessary, at present, to enlarge our own sheet. The experiment once made, has satisfied us, that "the public good" does not require it, nor the exigencies of the case demand it. Whenever such an expedient however shall be deemed desirable by those who are better judges than ourselves, and the extent of our subscription will justify it, it will give us pleasure to adopt it. In the mean time, it will be our aim to carry our system of condensation as far as will consist with propriety, and to communicate to our readers the earliest and fullest information on all topics of interest presented on the current of passing events.

We speak not of ourselves at all, without reluctance. But in present circumstances, we are constrained to do it, though it may savor somewhat of boasting. In this however, happily or unhappily, we are not without sympathizing friends, throughout the whole extent of the Editorial corps. It is a common privilege, rather than a special immunity that we claim in the case—and it is certain that what we can, we shall do for God, for Zion, for our readers, and last and not least, for ourselves. With these impressions and purposes, we joyfully shake hands with our fresh clothed brother, the Puritan, and proffer to our own patrons and friends the renewed assurance of our best efforts to render our weekly visits to them both welcome and refreshing.

SHORT ARTICLES.

INFLUENCE.—Every one, even the most obscure, has some influence; and no one knows with what great effects his influence may be connected. The whole history of the children of Israel was determined by the direction given a wandering youth, by a man in the fields of Shechem; and the straying of a few asses was the means of showing to the prophet Samuel the man whom the Lord had chosen to be king over Israel. We have recently heard an interesting anecdote, illustrating this principle. A poor, aged, and infirm lady, in a country town in New England, became very much distressed to think that she was doing nothing for her Master. This anxiety increased; and it being a time of great stupidity, she became exceedingly troubled for Zion, and in behalf of sinners; and her feelings found vent in strong crying and tears, and fervent prayer. One morning she was visited by a neighbor, also a poor woman, who, observing her sadness, inquired the cause. "O," said the old lady, bursting into tears, "What will become of poor sinners?" This roused the feelings of the other, and as she mused the fire burned—the flame thus kindled spread from heart to heart, till it resulted in a most powerful revival of religion. When this old lady enters her rest, her works will follow her; and as one after another of the converts in this revival, and others whom they have been instrumental in turning to the Lord, shall meet her there, then she will see that she has not lived in vain.

UNPROFITABLE SERVANTS.—At the morning prayer-meeting one day last week, the passage of Scripture, "Cast ye the unprofitable servant into outer darkness," having been read, Rev. Mr. Aikin remarked, that "unprofitableness" was considered a sufficient reason for casting the servant into outer darkness. He thought we were not disposed to think enough of the sin of unprofitableness. The man that had one talent was condemned, not for possessing but one, but for not improving that. We ought to make this a matter of self-examination, and do our duty, as well as whether we are guilty of overt acts of transgression.

A BRANCH PRAYER MEETING.—In a country town in this State, a morning prayer meeting has been sustained during the past and present summer, partly through the influence of a person who is accustomed to attend the morning meeting at Park street, who spends his summers there. Recently, it was agreed to continue the meeting as long as there should be three persons to attend. There is one man, who is always at his post at this meeting. He is an old man, a native of Africa, who like Joseph, was stolen away from the land of his fathers. He was a servant of General Kosciuszko, in the revolutionary war. He recently remarked, in one of these meetings, that, in the revolution, he was considered the best soldier, who had the most confidence in his commander, and who was always at his post, ready to do his duty.

GOD WILL FIND OUT HIS CHOSEN.—A deacon is an orthodox church in a town in this state, who is an active Christian, and a respected and beloved man, was once a conscript in Bonaparte's army. Not liking the service, he deserted and came to this country; and while residing in the state of New York, became a hopeful subject of renewing grace.

An incident somewhat similar to this occurred in Boston, during the ministry of Rev. Dr. Griffin. A young man was found in the market, who was unable to answer the inquiries which were made, as to who he was, or where he came from, or what he wanted. He was taken to the Glass House, where were some German workmen, and was found to be a German. He had been pressed into the service of Napoleon, on his expedition to Russia, but not liking the prospect before him, he deserted and got on board a vessel, which brought him to this country. They told him he must go to work and support himself; and he went into the service of a baker. After some time when he had acquired a little knowledge of English, he wandered into Park street vestry, and heard Dr. Griffin's lecture. The bold and energetic manner of the doctor, together with the solemn truths he uttered, took a deep hold on his heart. He went home in great distress. The family inquired what was the matter, but he was not inclined to tell. They finally told him if he was sick, he must have the doctor. "I don't want any doctor, but Dr. Griffin," he replied. "But," said they, "Dr. Griffin is not a physician." "I want Dr. Griffin," he replied. "Well, then," they said, "You must go and see him." The young man went, and told the Doctor his story and his feelings, which, when the Doctor heard, he lifted up his hands and said, "Bless God! He will find out his elect. He will send the truth to them, or bring them where they can hear it." The young man was instructed in the way, and soon gave evidence of a saving change, and united with the church. Not long after, a company of missionaries were about to go to the heathen, and young Kelm said he must go, and tell the heathen about Christ. He was told that he was not qualified—that he must have learning first. "O," said he, "I can tell them about Christ. He has saved me, and he can save others, and I can tell them about it." His anxiety to do good to the heathen was so great that a number of benevolent individuals agreed to give him his board, and let him go to school, to see what he could make. While at school, he heard of a company of missionaries about to embark at Newburyport, and he said he must go. His friends endeavored to discourage him; but he set off on foot to Newburyport. What reception he met there we never learned; but he returned to Boston, and resumed his studies. But, not showing such evidence of talent as would justify his friends in encouraging him to proceed, they persuaded him to engage in his business of baking. He began by carrying his bread around in a basket. After that he got a wheelbarrow—then a handcart—and afterwards a cart. At length, he went off to New Orleans, where he died.

DOING GOOD IS JOURNEYING.—We heard a gentleman remark that in a recent journey of several thousand miles, he had made it a point to seek out pious people on board public conveyances, and embrace opportunities of doing good. He had always found religious people; and had succeeded in having religious services on board the stage-coaches, in most instances. He had also found opportunities of speaking a word in season to persons who were neglecting their souls' concerns, with apparent good effect. We have no doubt, if religious persons, when travelling, will pursue a similar course, they will find their own hearts greatly cheered and animated by the frequent doors which the Lord will open to them. We were, not long since, conversing with a young man who has travelled much in the West, who is always looking out for an opportunity to benefit souls. He always goes armed with a parcel of tracts. In riding across the prairies, on one occasion, he attempted to hand a tract to a man who he met on horseback; but it fell on the ground. The man got off his horse, and took a stick and turned it over, to see first whether he might safely touch it, and then picked it up and rode off. At another time, walking in the rain, a few miles from St. Louis, he came to a solitary cabin, into which he entered, and found a half-dressed trapper, who had been a number of years engaged in hunting beyond the rocky mountains. He made many inquiries, which the man answered as well as he could in broken English, respecting his employment, &c. He then asked the man if he had ever heard of Jesus Christ. "No," the man said, "We never heard of such a man." The young man then attempted to explain to him how the Son of God came down from heaven, became man and died for us. "O," said the man, "I'd like to get up over there"—pointing to the East, "and go to sleep over Rocky Mountains." If riding more, the discovery of such deplorable ignorance, within a few miles of a Christian city, most evokes the sympathies, and call forth the prayers of a Christian heart.

At another time, the same person was travelling in a steamboat, on the upper lake. The boat stopped to take in wood at a lonely place, where there was no appearance of any human habitation, except the fact that there was a great pile of wood, which must have been put there by somebody. A number of the passengers landed, and a young man among the wild scenery; but this young man was not satisfied—saw the objects which lay nearest his heart; and he thought there must be some souls in the vicinity. Accordingly, he took a small boat, and rowing around into a little cove, discovered a log cabin. Into this he entered, and found a well dressed, genteel lady, with an infant in her arms. On inquiry, he learned that she was from the city of New-York, where she had enjoyed religious privileges, and had often been seriously impressed. She had married, and gone to the West, with her husband, and after residing in several places, they had come to that lonely place, where they were entirely cut off from religious privileges, and almost from the society of human beings. He pressed upon her the importance of immediate attention to the concerns of her soul, which she solemnly promised to do—she lay down with her, gave her some tracts and left her in tears, with many thanks for what seemed to be a lot of loneliness like an angel's visit.

SABBATH MAILS.—It appears that the Sacket land mail, between New-York and New-Haven, has been discontinued. "The regular Southern mail, called the land mail," says the Daily Advertiser, "has, for some years past, been conveyed between New-York and New-Haven, a distance of nearly eighty miles, chiefly by Steamboat; but nobody travels on that route on Sundays, as most of the people of Connecticut are unwilling to patronize a boat for the conveyance of the mail on the route, seven days in the week, more than double the amount of compensation for which they are willing to transport it six days in the week."

In consequence of the late conveyance of the Sacket and New-Haven mail, the Postmaster General has ordered the mail to be conveyed by the boat, and the conveyance well as on the other day after received for this sum,

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